

**SOME ALIIS OF THE MIGRATORY PERIOD**

By

**BRUCE CARTWRIGHT**

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### INTRODUCTION

In this paper the writings of Abraham Fornander are referred to by number as follows:

1. Collection of Hawaiian antiquities: B. P. Bishop Mus., Mem., vols. 4-6, 1916-1919.
2. Polynesian Race, vol. 1, London, 1878.

Letters in brackets, as [A, 36], refer to genealogies (Tables 1-4), and the numbers which appear with them refer to the generations. Instead of numbering from Wakea (*m*) and Papa (*f*), I start at 1900 A. D. and number back by generations.

### GENEALOGIES

Te Rangi Hiroa <sup>1</sup> says that Polynesian genealogies may be divided roughly into three periods, the mythical, the exploratory, and the settlement periods, and adds that the early lack of scholars is evidenced by the shortness of the genealogies dealing with the mythical and exploratory periods, but that complete pedigrees from the settlement period are preserved in detail. This statement seems to be true of Hawaiian genealogies.

What is called the "migratory period" by Fornander is clearly what Te Rangi Hiroa calls the "settlement period." It was during this time that powerful aliis led expeditions to Hawaii and brought with them their wives and families, friends, relatives and retainers, both male and female. They came to found settlements and were not simply adventurers on exploring expeditions.

The pedigrees of the pioneers were single lines of descent from one prominent ancestor. After the pioneer settlement, these pedigrees branched out into true genealogies and family histories. Modern aliis could trace their descent along different lines to the pioneers, but beyond these ancestors they possessed only single pedigrees.

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<sup>1</sup> Ethnology of Tongareva, B. P. Bishop Mus., Bull. 92, p. 15, 1932.

Some of the longest of the so-called genealogies seem to be collections of pedigrees recorded in sequence without any apparent attempt at chronological arrangement.

The genealogy of Opuukahonua says that he came from Kahiki to Hawaii with two younger brothers and a woman. Fornander (1, vol. 4, p. 26; see also p. 24) writes:

From Opuukahonua to Kukonalaa [A, 23], elder brother of Kapawa [A, 23], was sixteen generations. That was when Pili [C, 25] arrived from Tahiti and Kapawa [A, 23] was reigning sovereign, and there were several battles as a consequence.

On the same genealogy, several generations later, Wakea (*m*) and Papa (*f*), the Hawaiian racial ancestors, appear. Kapawa (*m*) [A, 23] and Pili (*m*) [C, 25] certainly did not live three generations before the ancestors of the race.

I therefore feel justified in using what data I find in the genealogies that will fit into a mosaic of historical fragments, which, when completed, will produce a framework of characters of the migratory period upon which the history of this important period of the settlement of the aliis in Hawaii can be constructed.

#### THE ANCESTORS OF THE EXPLORATORY PERIOD

In the 39th generation (2, p. 188 ff.), three important names of the exploratory period, Puna (*m*) [A, 39], Hema (*m*), [B, 39], and Nana-mua (*m*) [C, 39], are listed. In the name Nana-mua (Nana-the-first) the suffix shows that the man so designated was the first of the name, and distinguishes him from others bearing the name Nana. Names are helpful guides in tracing genealogies. I have been told that no Hawaiian alii would bear the same name as another unless he was descended from an ancestor who bore this name or was closely related. A number of the aliis bear the same name, and I feel justified in allowing names to suggest ancestry when no records of descent have been preserved.

Table 1 gives lines of descent from Puna (*m*), Hema (*m*), and Nana (*m*) down to the pioneers to the Hawaiian islands.

Table 1. Ancestors of the Exploratory Period.

GENEALOGY A (2, p. 194)	GENEALOGY B (2, p. 191)	GENEALOGY C (2, p. 189)
39. Puna (m)	Hema (m)	Nana-mua (m)
38. Ua (m)	Kahai 1 (m)	Nana-i-ke-au-haku (m)
37. Ua-mai-ka-lani (m)	Wahioloa (m)	Keaoo (m)
36. Ua-nini (m)	Laka (m)	Hekumu (m)
35. A-Uanini (m)	Luanuu 1 (m)	Umalei (m)
34. Newa-lani (m)	Kamea (m)	Kalai (m)
33. ....	Pohukaina (m)	Malelewaa (m)
32. ....	Hua (m)	Hopoe (m)
31. ....	Pau 2 (m)	Makalawena (m)
30. ....	.....	Lelehooma (m)
29. ....	.....	Kekupahaikala (m)
28. ....	.....	Maweke (m)

## THE PUNA LINE

Back of Newa-lani (*m*) [A, 34] on the Puna line, no Hawaiian aliis could trace their ancestry. This indicates that he was a pioneer to these islands. He had at least two children (Table 2), Lono-hua-Newa (*m*) [A, 33] and Kahano-a-Newa (*m*) [A, 33], both of whom played important parts in the ancient history of Oahu. The aliis of all Hawaii, in later times, considered it a great honor to be able to trace their descent from this pioneer.

From Newa-lani (*m*) [A, 34], the main Puna line runs as follows through the migratory period (Table 2).

Laa (*m*) [A, 24] is given as the father of "Laa-mai-Kahiki" by Fornander (2) but I have combined the two names into one person, as should be done according to "Ka Mele a Pakui" (1, vol. 4, p. 15, lines 73-75). I have also named him "Laa-mai-Kahiki 2" [A, 24] to distinguish him from "Laa-mai-Kahiki 1," the son of Moikeha (*m*) [C, 26] and his wife Kapo (*f*), who lived in Kahiki and never came to the Hawaiian islands.

Laa-mai-Kahiki 2 (*m*) [A, 24] was an Oahu alii. He had three wives, each of whom presented him with a son on the same day. Hoaka-nui-kapu-aihelu (*f*) [A, 24], his first wife, was an Oahu chiefess. The mother of Ahu-kini-a-Laa (*m*) [A, 23] was Waolena (*f*), his second wife. His third wife was Mano-opu-paipai (*f*) [A, 24]. The ancestry of these two wives is not known, but their names suggest that they were chiefesses of Kauai.

Mano became one of the most important names, or may I suggest, titles, on Kauai. I have come to the conclusion that such names as Hua, Puna, Nana, Pawa, and Pao were really titles similar to the Samoan names Malietoa, Mataafa, and Tamasese, and were used by the alii of certain lines of descent.

A-Kalana (*m*) [A, 31] was probably a descendant of Kalana-nuu-kua-mamao (*m*) [A, 34]. Traditions indicate that he and his descendants occupied parts of Maui and Molokai.

Hina-i-kapai-kua (*f*) [A, 29] was said to have been the grandmother of Ka-ulu-a-Kalana (*m*) [A, 27], Luhau-pawa (*m*) [A, 27] and Niheu-kolohe (*m*) [B, 27] (2, p. 201).

The genealogical tables show that about 34 generations back from 1900 A. D., the alii Nawa-lani (*m*) [A, 34] probably arrived at Oahu with colonists, among whom were Humu (*m*) [A, 34], Kamau-nua-niho (*f*) [A, 34], and Kalana-nuu-kua-mamao (*m*) [A, 34]. Humu (*m*) [A, 34] returned to Kahiki because his wife Kamau-nua-niho (*f*) [A, 34] lived with Kalana-nuu-kua-mamao (*m*) [A, 34]. After he left, the other two took up their residence in Waihee Valley on Maui and were the alii-nuis of windward western Maui and parts of Molokai.

Nawa-lani (*m*) [A, 34] and his colonists settled on the shores of Kaneohe Bay in the Koolau-poko district of Oahu, thus distinguishing Oahu as the first island upon which the alii race settled.

#### THE HEMA LINE

Further back than Hua (*m*) [B, 32], no Hawaiian aliis were able to trace their ancestry. Traditions indicate that Hua (*m*) [B, 32] was probably the pioneer, but all lines pass through his son Pau 2 (*m*) [B, 31]. One or the other was undoubtedly a pioneer. The main line is shown in Table 3.

Lana-ka-wai (*m*) [B, 25] was alii-nui of a district on Hawaii when Pili-Kaaiea (*m*) [C, 25] arrived there from Kahiki with the priest Paoo.<sup>2</sup>

The next after Laau (*m*) [B, 24] is "Pili" (*m*), who is clearly indicated as being Pili-kaaiea (*m*) [C, 25]. As Pili-kaaiea (*m*)

<sup>2</sup> Malo, David, Hawaiian antiquities, p. 25, Honolulu, 1903.

[C, 25] was a pioneer to the Hawaiian islands from the vicinity of Raiatea, this seems to be an example of the "grafting" onto pedigrees that was quite prevalent in later times.

Table 3. The Hema Line (Genealogy B) in the Migration Period

(Names in italics are of persons known to have lived in Kahiki.)

- |                              |                        |                                  |                                  |
|------------------------------|------------------------|----------------------------------|----------------------------------|
| 32. Hua (m)                  |                        |                                  |                                  |
| 31. Pau 2 (m)                |                        |                                  |                                  |
| 30. Hua-nui-ka-la-lailai (m) | =                      | 30. Molehai (f)                  |                                  |
| 29. Pau-ma-kua 2 (m)         |                        | 29. Ku-helani (m) "Ku-ai-helani" | 29. Uli (f)                      |
| 28. Haho (m)                 |                        | 28. Haka-lanileo (m)             | = 28. Hina (f)                   |
| 27. Pa-lena (m)              |                        | 27. Niheu-kolohe (m)             | grandson of Hina-i-kapai-kua (f) |
| 26. Hanalaa (m)              |                        |                                  | [A, 29] (2, p. 201)              |
| 25. Lana-ka-wai (m)          | Ct. of Pili-kaaica (m) | [C, 25]                          |                                  |
| 24. Laau (m)                 |                        |                                  |                                  |
| 23.                          |                        |                                  |                                  |
| 22.                          |                        |                                  |                                  |
| 21.                          |                        |                                  |                                  |
| 20. Kamalo-o-Hua (m)         | Ct. Ku-kona (m)        | [A, 20]                          | Ct. Ka-lau-nui-o-Hua (m) [C, 20] |

Down to Hana-laa (*m*) [B, 26] the Hema line can be accepted. From there on it appears to be hopeless. I have placed Ka-malo-o-Hua (*m*) [B, 20] in the 20th generation of genealogy B, because he was a known contemporary of Ku-kona (*m*) [A, 20] and also of Ka-lau-nui-o-Hua (*m*) [C, 20].

Similar names suggest close blood relationship or descent from an ancestor of the same name. The name Pau appears on both the Puna line [A, 31] and the Hema line [B, 31]. I have distinguished one from the other by naming them Pau 1 (*m*) [A, 31], and Pau 2 (*m*) [B, 31]. They were contemporaries. The question arises as to the probability of their being the same person. The Hema line (Genealogy B) may be simply another pedigree of Pau 1 (*m*) [A, 31] of the Puna line (Genealogy A). The parents of Pau may have been known by several names, as is common Polynesian practice. It seems more than a coincidence that 8 generations from Puna (*m*) [A, 39] and Hema (*m*) [B, 39] each of their main pedigrees should come to an important alii bearing the name Pau, and more than strange that the son of one and the grandson of the other should bear the name Pau-ma-kua. I leave this subject with the conviction

that these two bearing the name Pau were very closely related by blood connection which has now been forgotten, if they were not the same person.

Hua-nui-ka-la-lailai (*m*) [B, 30] was a chief of Oahu<sup>3</sup>. His first wife Ka-po-ea (*f*), the mother of Pau-ma-kua 2 (*m*) [B, 29], was probably from Maui, whereas his second wife, Molehai (*f*) [B, 30], was probably from Hilo, Hawaii, as the histories of their descendants would indicate.

Pau-ma-kua 2 (*m*) [B, 29] was considered an ancestor of the aliis of Maui of the Hema line. He resided at Lele (Lahaina), Maui.

Haka-lanileo (*m*) [B, 28] married Hina (*f*) [B, 28], alias "Hoo-a-ka-lani," who was daughter of Uli (*f*) [B, 29], who came from Kahiki.

In summary, it may be said that between 31 and 32 generations back from 1900 A. D., aliis who claimed descent from Hema (*m*) [B, 39] appeared on Oahu. They were Hua (*m*) [B, 32] and Pau 2 (*m*) [B, 31]. Two generations after this, Pau-ma-kua 2 (*m*) [B, 29] took up his residence at Lele (Lahaina), Maui. He was claimed as ancestor by prominent lines of aliis on Maui and Hawaii. His half-brother, Ku-helani (*m*) [B, 29], or "Ku-he-ai-lani," as he was often referred to, settled at Hilo, Hawaii, and was the ancestor of certain Hawaii aliis.

#### THE NANA LINE

About 28 generations before 1900 A. D., there arrived at Oahu a colonizing expedition under the leadership of a powerful aliis named Maweke (*m*) [C, 28]. It is believed that they settled at Waikiki, Oahu. The descendants of this aliis and his family were considered the blue-blood of all the aliis in Hawaii down to comparatively modern times. The principal aliis of this line for the first nine generations appear in Table 4.

Aliis of the main line through Muliele-aliis-a-Maweke (*m*) [C, 27] became the aliis-nuis of Kauai through the son Moikeha (*m*) [C, 26], who married the two daughters of Puna-ai-koae (*m*) [C, 27], aliis-nui of Wailua, Kauai, and the adjacent territory.

<sup>3</sup> Malo, David, Hawaiian antiquities, p. 323, Honolulu, 1903.

Moikeha (*m*) [C, 26] was a Tahitian and brother of Olopana 2 (*m*) [C, 26]. Hawaiian traditions state that Olopana 2 (*m*) [C, 26] married Lukia (*f*) [C, 26], the granddaughter of Hi-ka-po-loa (*m*) [C, 28], alii-nui of Waipio Valley and the adjacent territory on the island of Hawaii. Through this marriage Olopana 2 (*m*) [C, 26] became alii-nui and was assisted in the government of Waipio Valley and the surrounding territory by his brother Moikeha (*m*) [C, 26].

Because of floods and famines, Olopana 2 (*m*) [C, 26], Lukia (*f*) [C, 26], Moikeha (*m*) [C, 26], and their followers returned to Tahiti where Moikeha became ruling chief of a district. Through the unhappiness caused by his love for Lukia, he left Tahiti and his wife, Kapo (*f*), and their son Laa (*m*). Eventually he arrived at Kauai, where he married and in time became alii-nui. His son, Laa (*m*), visited the Hawaiian islands, where he was called Laa-mai-Kahiki (Laa-from-Tahiti). I have named him "Laa-mai-Kahiki 1" to distinguish him from "Laa-mai-Kahiki 2" (*m*) [A, 24]. Much confusion has resulted from considering that these two men were the same person.

There is no record that Moikeha (*m*) [C, 26] or Olopana 2 (*m*) [C, 26] ever resided on Oahu. It has been assumed by some that they were Oahu alii because they were the sons of Muliele-alii-a-Maweke (*m*) [C, 27].

The first alii-nui of Molokai was Kamau-a-Ua (*m*) [C, 27]. His name suggests that he was a descendant of Puna (*m*) [A, 39] and also of Kamau-nua-niho (*f*) [A, 34].

The "Puna" aliis of Kauai, headed by Puna-nui-kai-a-aina (*m*) [C, 29] were undoubtedly descendants of Puna (*m*) [A, 39].

#### THE PILI LINE

There was a fourth line of alii, the Pili line, which, for convenience, I have placed in Table 4. This line was started in Hawaii by Pili-kaaiea (*m*) [C, 25], who was brought from Raiatea or vicinity by the kahuna Pao (*m*), to replace Kapawa (*m*) [A, 23] as alii-nui. It is believed that Kapawa (*m*) [A, 23] was alii-nui of Waipio Valley on the island of Hawaii, or of some district on the windward side of that island, because Pili-kaaiea (*m*) [C, 25] settled there. As has been stated before, Pili-kaaiea (*m*) [C, 25] arrived

when Lana-ka-wai (*m*) [B, 25] was alii-nui<sup>4</sup> and when Kapawa (*m*) [A, 23] was also an alii-nui. The Hema line (Genealogy B) places him as following Laau (*m*) [B, 24], thus making him belong to the 23d generation before 1900 A. D. The Hema main line (2, p. 191) runs as follows:

25. Lana-ka-wai (*m*)
24. Laau (*m*)
23. Pili(*m*)
22. Koa(*m*)
21. Ole (*m*)
20. Ku-kohau (*m*)
19. Kani-uhi (*m*)
18. Kani-pahu (*m*)

It is unlikely that Kani-pahu (*m*) could have belonged to the 18th generation before 1900 A. D. and have married Hua-lani (*f*) [C, 23]. Evidently Koa (*m*), Ole (*m*), and Ku-kohau (*m*) have been placed in the pedigree as descendants of Pili (*m*) [C, 25], though they were probably contemporaries who accompanied him to Hawaii. The names of their wives, all commencing with "Hina," a foreign name, lends strength to this belief.

By placing Kani-pahu (*m*) in the 23d generation, to which his wife Hualani (*f*) [C, 23] belonged, and placing Kani-uhi (*m*) [C, 24] in the 24th, and Pili (*m*) [C, 25] in the 25th generation, Pili (*m*) [C, 25] becomes the contemporary of Lana-ka-wai (*m*) [B, 25] and also of Kapawa (*m*) [A, 23], and the line of descent is that shown in Genealogy C, commencing with Pili-kaaiea (*m*) [C, 25] and ending with Ka-lau-nui-o-Hua (*m*) [C, 20]. This line now agrees with the traditions regarding the individuals belonging to it.

#### SUMMARY

The chieftains of the Hawaiian islands belonged to a race which we will call "the alii race" to distinguish it from the race which was established in Hawaii before they arrived. The older race I will call the "menchune," until a better name can be suggested.

About 34 generations back from 1900 A. D., members of the alii race, under the leadership of Nawa-lani (*m*) [A, 34] arrived from Kahiki and established themselves on the island of Oahu. These

<sup>4</sup> Malo, David, *Hawaiian antiquities*, p. 25, Honolulu, 1903.

pioneers were descendants of an important chieftain in Kahiki named Puna (*m*) [A, 39].

Three generations later, or about 31 generations back from 1900 A. D., another family of the alii race who were descendants of an important chieftain in Kahiki named Hema (*m*) [B, 39] arrived on Oahu and were allowed to remain there by the descendants of Newa-lani (*m*) [A, 34].

About 29 generations prior to 1900 A. D., Pau-ma-kua 2 (*m*) [B, 29], a descendant of Hema (*m*) [B, 39] left Oahu and settled at Lele (Lahaina), Maui, and became the ancestor of certain chieftain lines on Maui and Hawaii.

About 28 generations prior to 1900 A. D. a third family of the alii race, descended from an important ancestor who lived in Kahiki and was named Nana-imua (*m*) [C, 39], arrived in Hawaii and probably settled in the Kona district of Oahu at Waikiki. This family, headed by Maweke (*m*) [C, 28], was a very prominent one, as is shown by the respect accorded the descendants of Maweke (*m*) [C, 28] down to comparatively modern times.

Three generations later, or about 25 generations back from 1900 A. D., a fourth family of the alii race arrived in the Hawaiian islands under the leadership of Pili-kaaiea (*m*) [C, 25]. Those people came from Raiatea or its vicinity.

The descendants of Pili-kaaiea (*m*) [C, 25] eventually united themselves with the older chieftain families through marriages and in time became the most powerful chieftains in the islands.